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The Major Christian Enterprise

The Pastor's Place In It

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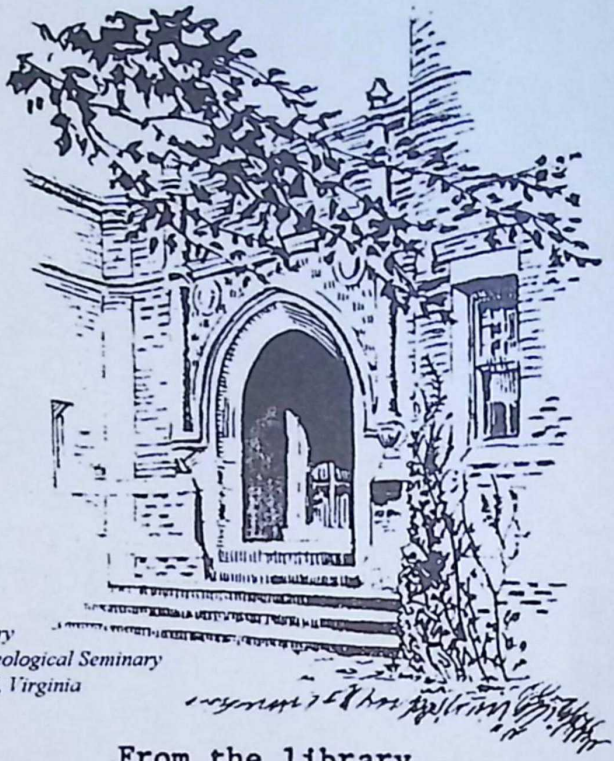

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The Present Missionary Emergency

Something in the nature of an emergency exists today in the missionary enterprise. The first need is to understand it. An "emergency" arises when a favorable condition is met by such unfavorable response that doubt arises which will prevail. The missionary emergency arises from some such situation as this:

Favorable Elements	*Unfavorable Elements*
Greatly increased revelation of the need of the world for all that Christ brings;	A marked recession in the home Church of concern for world missions, followed by crippling recession in gifts for the work;
Increased readiness in mission lands to receive and accept the Christian gospel;	A flood of criticism of existing work and agencies, accepted by many as justifying relaxed zeal and diversion of support from agencies and workers heretofore counted their direct responsibility; The acceptance of this criticism itself indicates the loss of deep and earnest zeal on the part of many in the home Church;
A working force on the field, missionary and National, eager, willing and able to advance if they are sustained in their purpose and desire;	The definite inclusion of missionary funds in the economic stringency from which the nation is slowly emerging.
An almost completely open way into mission lands, the few exceptions giving every promise of being available when provision can be made for them;	
Awakenings in mission lands which constitute new difficulties and opportunities.	

Christian believers do not doubt the ultimate outcome. They have reason to think seriously, however, about the immediate course to be pursued. One considerable booklet and one article in a prominent magazine have recently been headed, "Are Foreign Missions Done For?" neither writer having the least intention of answering in the affirmative; each answering vigorously in the negative. But the fact that the question seemed to need answer is suggestive. The "emergency" will bear further analysis.

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1. The weakness cannot lie in the gospel of Christ. That is unchanged and wholly adequate.

2. The weakness cannot lie in the purpose and will of Christ. He is still the Savior of the world, offering Himself in the power of the Holy Spirit for the redemption of men everywhere. His Commission is neither altered nor withdrawn.

3. The weakness cannot lie in the ability of the Church. That is greater today than ever in Christian history. The Church has both men and money in ample measure for the world enterprise.

4. The weakness cannot lie in the completion of the work. In some places it is well along, but no one could dream that it is finished or near its completion.

5. The weakness cannot lie in opposing forces—growing nationalism, self-assertion of non-Christian groups, revival of other religions. Christianity is prepared to meet all such forces.

6. The weakness does not lie in the average intelligence of the Church, for the Church is at most points more intelligent than ever before.

7. The weakness may lie in loss of conviction in the Church regarding the value and meaning of Christ and the Christian faith. If Christ is not of supreme value to ourselves we will not deny ourselves to make Him known to others.

8. The weakness may lie in questions about the machinery of the work—on the field or at home. In so far as these questions rest on reality they should be dealt with by those who can deal with them. They cannot be dealt with by mere questioners.

9. The weakness certainly lies in the attention of the home Church. This does not imply lack of devotion nor of willingness to do the will of Christ. It arises from the plain fact that the home Church is occupied with a multitude of programs and lines of action and that the missionary phases of its work have become

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obscured or blurred so that they fail of full thought and attention.

10. The one who can handle this weakness most effectively is the pastor of the Church. He may be aided by missionaries and missionary administrators, but it is he who can restore conviction, it is he who can deal with questions, it is he who can reassure the troubled by learning the truth about their troubles, it is he who can bring about the correction of faults. Above all, it is he who can ring the bell which catches the attention of believers and brings the missionary enterprise back into their consciousness and their consciences. The need just now is not so much for money as for mind—for an increasing number of people who *think* foreign missions, not as a convenient peg on which to hang debate and criticism but as the project of the Church, the body of Christ.

11. The appeal is, therefore, to the pastor. Not even he can cure the weakness easily and he has a right to demand all available aid, all information he needs, all facts necessary for meeting objections, all material for presentation of missions. But at the long last, the hope lies in him, that amid all his other duties he can reassert the missionary enterprise. It is his superb and joyous opportunity. In a multitude of instances he has found it so.

The Increased Burden of The Pastor

It has never been easy, though it has always been joyous, to be a worthy Christian pastor. But there have never been days when it was so difficult as now.

> Dr. Theodore Cuyler said that he did not envy the younger ministers of his old age; their task was much harder. The program of the Church and the expectation from the minister have become more complicated; a minister can never have any feeling of completing his work even for a season. Dr. Hiromichi Kozaki, a veteran Christian leader of Japan, makes this comment: "Christian work (in Japan) is harder to succeed in than

anything else. . . . Only those who are moved by the grace of Christ and are vitally conscious of their calling can succeed in this work."

I

The task of being a true missionary advocate in the ministry has never been more difficult.

(a) There has never been so much knowledge about the world as now.

In any worthy newspaper there are ten or a hundred items of news from other lands for one item of fifty or sixty years ago. Events in other parts of the world are commonplaces of intelligent conversation. Real interest in these events or concern about them has its ebb and flow, to be sure, and sometimes the sheer selfishness of American hearers is appalling. But the knowledge is there and a pastor can ordinarily reckon on it.

(b) Along with this has come a sharp decrease in opportunity for knowledge of the progress of the Kingdom of God or the cause of Christ around the world.

The failure of Church or religious journalism is a troublesome phenomenon which is never adequately explained except on terms that are painful to sincere Christians. There is developing an uninformed and in so far unintelligent Church, a Church which does not know the facts about itself or the work it is sustaining in the world. The most serious phase of the matter is that the Church does not care whether it knows or not, and that many ministers do not care enough to keep their own churches informed and intelligent. No two or three pastors could have prevented the lapse of church papers, but all the pastors together could have done so with no great amount of effort if we had really cared and if some of us had not been concerned over unimportant disputes regarding it.

(c) This has laid an added burden on the pulpit and on the pastor in all his work. Who is to keep the Church abreast of its work, inspired for its task, steadied under its burden, persistent in its consecration, if the pastor does not do it?

The Bishop of Tasmania, as Secretary of the S.P.G. in London, used for his motto: "To the laity through the clergy." Mis-

sionary workers have to adopt that motto whether they like it or not. There are few paths to the minds and hearts of the laity which the pastor does not control. The loss of other lines of intelligence has not reduced his work in other fields, but it has increased his duties immeasurably and inescapably. If a pastor will not hold himself responsible for the missionary knowledge and inspiration of his people, then his people will be neither informed nor inspired. He can block all lines of approach which he does not open. Pastors who are tepidly willing their people shall do their part in missions or who occasionally express a pious desire that they shall do so are often a hindrance to the result which they think they want. They have to deal with a Church that knows almost everything about the world better than it knows how the purpose of Christ is being advanced. The pastor is not the only one who can supply the defect, but he is the only one who can see that it is done.

II

Another increased burden on the pastor today is that he must justify the very existence and demand of his Church. In all communities people ask, "Why have a Church anyway?"

When a man justified a doubtful course of conduct to Carlyle by saying, "Well, you know I have to live?" Carlyle growled back, "Just why?" Sure enough; why should the Church live? What does it do that cannot be spared? What program does it have that is big enough to deserve the amount of time and money and personnel it uses? Is its local program enough? Would it not be enhanced in the minds of intelligent men if it were shown to be a world institution, helping in all sections of the home land and in all the countries of the earth where spiritual needs must be served? Small congregations are a sore point with many ministers and official boards, but the small outreach of these small congregations must surely be a sorer point with the Head of the Church.

III

No, being a pastor is no simple or easy thing; indeed, it has never been so hard a thing as today *and therefore never so well*

worth while. A century ago the opportunities before the average church for reaching out to the uttermost parts of the land and of the world were very few and very uncertain. Today they are many and effective. The smallest group of Christian believers can put its influence over into the whole land and the whole world if it wants to do so. The sticking point is not wanting to nor caring what happens to the world if we can keep our own little enterprise going without too much labor. And that program does not justify the Church in its present costs.

The Resources of a Missionary-Minded Pastor

1. *He preaches an adequate gospel.* There are no human problems for which it is not adequate. If it should seem less adequate for the whole world, let him re-examine it and find new joy in discovery of its richer and fuller meaning.

2. *He works in an available world.* There are only a few places where his representatives are not now found and where they cannot go with safety and sacrifice natural to the Christian gospel. Our fathers prayed for open doors; we pray for grace to enter doors that stand open around the world.

3. *He cooperates with an effective missionary mechanism.* It would be sheer pretence to count the missionary force on the field and the administrative force at home ineffective. There are ineffective individuals, regretted by all intelligent believers, but the missionary force at home and abroad is as reliable and effective as the missionary-minded pastor himself and far more so than most of its critics.

4. *He sets forward a well-established enterprise.* The pioneering days are widely past, though in some regions they continue. For the most part the enterprise has become so widespread and is so well advanced that it cannot be overlooked by any observer. Governments take cognizance of it; travellers discuss it; Na-

tionals write about it. The Christian enterprise is now a city set on an hill which cannot be hid.

5. *He encourages an enterprise evidently under the blessing of God.* Nothing less than the power of the Holy Spirit can explain the progress of the missionary movement. The redeeming Christ is being proclaimed the world around and men are accepting His offer of saving grace and power. The most widespread voluntary institution of human society is now the Christian Church, making the pulpit of every missionary-minded pastor a link in a world-wide chain.

The Two Natural Questions

In the relation between a pastor and the missionary enterprise, two questions emerge:

1. What can the missionary enterprise do for the pastor?
2. What can the pastor do for the missionary enterprise? It is not a one-sided relationship. Both sides help; both sides are helped.

What the missionary enterprise can do for the pastor

1. It can deepen his sense of fellowship with Christ.

   No question can arise in the mind of a thoughtful pastor whether Christ is concerned with his effort to spread the gospel around the whole world—that is beyond dispute. That is why He came in the first place. God's love for the world brought Him. Men who take the world on their hearts can claim an understanding of Christ and a share in His aid which cannot be claimed by men who settle down to some little locality and find in it not the center but also the circumference of their interest.

2. It can inspire him with its wide programs.

   The pastoral rut is the deadly foe of freshness. There is a routine of preaching with themes lying in the same field whose tendency is to grow narrower as its soil is spaded over for the same crop.

3. It can lift him from the grind of mere local details.

Every pastor has a great many petty things to do, unless there is a "staff" to do them, and then he has the "staff" to see to. A genuine interest in missions keeps his mind engaged in large enough things to prevent the local details absorbing him unduly.

4. It can justify his work, making it worth while because of its wide applications.

Pastors wonder sometimes whether their work is really getting anywhere. It seems very much the same old round and many people pay little attention to it. But suppose the work is not for the local community alone; suppose it is for a wide service, running out to nations beyond the sea—then it is worth while. If the local church is all there is of it, then one may be doubtful. But if the local church is only the starting point of a world-circling service, it is inevitably worth while. The missionary interest of a church justifies its existence as nothing else can do. Dr. Mott's word of 1904 is still true: "The primary work of the Church is to make Jesus Christ known and obeyed and loved throughout the world. By far the larger part of this undertaking is among the non-Christian nations."

5. It can enrich his sermons with vital, current illustrations of the need of men and the power of the gospel.

Some sermons are deadly dull for lack of illustration. It is the ultimate in crimes when a missionary sermon is dull. Missionary illustrations have to be wisely used, like all illustrations. It does not do to depend on standard ones, though Livingstone and John G. Paton still have their place. They are not gotten out of books in spurts of interest. They come out of letters from friends on the field, from current periodicals, from reports of missionary agencies, from fresh leaflets. But there is not a truth of the Christian faith that cannot be made clearer by missionary illustration.

6. It can furnish him with valid arguments to reply to officials and others who would confine the Church to a small and local ministry.

Unhappily, most pastors have experiences of that sort. It

deeply pains some officials when money is being sent out of the parish instead of easing their own burdens. If the pastor has an intelligent interest in world missions, he has abundant reply. If he knows the need of the world, not in sentimental terms but in terms of the actual facts, and if he knows what is really being done at this present time, he can make it seem wise to make the Church a world factor instead of a little local affair. He knows that the surest way to cripple a church locally is to shut it in to the locality. Some church officials need to hear the opinion of Jacob A. Riis, who bore such burdens for the local work in New York: "For every dollar given to others in need abroad, the spirit that gives it provides ten for home use." These officials might be helped by the illustration from Dr. Rufus Jones: "The same water makes the Lake of Gennesaret and the Dead Sea. The Jordan pours its fresh flood into both of them. One is sweet, pure, transparent, life-giving. The other is dead, dark, bitter and incapable of supporting any form of life. The difference is not at the source. The difference is in the outlet. Gennesaret pours its floods through and sends them on, while the Dead Sea is in-bound and stagnant."

7. It can prevent stagnation in the various departments of the Church.

A pastor with real missionary interest can keep all departments of the church facing outward instead of inward. The outward view is the inspiring one; the inward view is the deadening one. If Christians really believe that their labor is reaching around the world, they are less likely to drag in service.

8. It can furnish a frequent challenge to the young people—for their interest and their consecration.

World missions should become normal and familiar to young people and their families. It will then be entirely normal for one of them to think of going as a missionary at home or abroad, and if he mentions it his family will not faint. Some situations on the missionary field can become the frequent concern of the young people, drawing their minds away from mere passing concerns.

9. It can vitalize the mid-week meeting of the church.

These meetings need vitalizing. Some of them are hardly worth holding or attending, but they can be made well worth while if attention enough is given them. A really good mid-week meeting is a costly affair to which somebody has to give a good deal of time and thought. If it has merely the leavings of a tired minister's day, it will have only the dregs of the strength and time of the people. The monthly concert of prayer for missions can be the best meeting of the month. Its themes can be varied, their treatment can be vital, the people can be brought to take a large part; indeed, the missionary enterprise can go far toward solving the problem of live mid-week meetings for active pastors.

10. It can furnish the pastor his fresh and suggestive reading.

Indeed, it can freshen all his reading. (a) The news of the day becomes far more important as people realize that all of it bears on the progress of the Kingdom of God. What happens in China, India, Japan, Africa, Europe, is more than a series of events in which America is now more and now less interested. Everything happens within the circle of the missionary enterprise, where spiritual forces are at work, where brethren of the faith are living and serving. The first concern of a pastor is for the bearing of all these events on the Christian enterprise; he makes it a first concern of his church also. (b) His reading about missions itself is fresh because there is nothing static about the movements of the Spirit of God among men. Missionary books are almost out of date as soon as they leave the press! No pastor is really interested who has only the old classics of missions, good as they are. None is finer than The Acts, but Dr. Pierson wrote a striking book which he called "The New Acts of the Apostles." New chapters are being written in the missionary enterprise constantly, chapters which bring out with fresh lustre the first and determinative chapters in The Acts.

11. It can make the pastor a leader of lay forces.

Dr. Mott's recent book is called "Liberating the Lay Forces of the Church." Nothing does this like a challenge to think of the world in Christian terms. Some churches have nothing big

enough for sizable men to do; they are never called to concern themselves with wide spaces. The missionary enterprise has been allowed to be the concern of the women and the pastor in some churches, the other laymen being entirely unconnected with it. If a pastor's interest is tepid or merely occasional, he cannot call his men and women and young people to carry a reasonable share of the load of the world; if his interest is vital and continuous, he cannot fail to do so. Dr. Hiromichi Kozaki, a Japanese Christian leader, observes that "the training of laymen in the United States has not kept pace with the needs of the changing world."

12. It can broaden his influence greatly, giving him the joy of a ministry continuous with the sun.

In mission lands no human names are mentioned more affectionately than those of pastors at home who have encouraged the workers in youth or during furlough or by letter, or who are known to be maintaining keen missionary interest in a home church. Such pastors work twenty-four hours in the day.

What the Pastor Can Do For Missions

Four especial opportunities lie before the pastor if he cares to keep his people informed and inspired regarding the missionary enterprise.

1. He can make the atmosphere of the church missionary. He can get missions and missionary thinking into the normal life of the people, not by occasional references to it but by a revelation in his own work of constant world-mindedness.

The Archbishop of Canterbury said at the memorial service for Bishop Montgomery, just mentioned as Secretary of the S.P.G.: "Bishop Montgomery's greatest gift to the Church in his generation was not only his work, valuable as it was, but chiefly his own personality. Indeed, what gave value to his work was the spirit which he put into it . . . the radiant brightness of his faith, his unfailing charity and cheerfulness, his abounding sense of humor and gaity of laughter, his possession of the joyful gladness of the true of heart. He seemed always to bear about with him the spirit of the spring. . . .

Yet with all this brightness and cheerful good sense, he had within him the depth, the spiritual insight and imagination, of the mystic. . . . It was against this background (of the eternal world) that he saw the chequered story of the missionary enterprise of the Church. Hence his quiet confident optimism. Whatever the fortunes of this or that mission at this or that time may be, God is reigning and His Kingdom moves to its destined end."

The largest gift any pastor makes to the missionary enterprise is just himself, his own devotion, his "quiet confident optimism" based on faith in God and knowledge of the work of the world. A pastor cannot wisely be a hobbyist even for so great a matter as world missions; he need not be even a specialist. It is enough that he live his life and do his work as part of a world force.

One is distressed to hear missionary women sometimes saying, "We never hear anything about missions in our church," or to have church officers say after some word about missions, "Why can't we have something about this in our church?" Dr. Charles Cuthbert Hall said at the Ecumenical Conference in New York about ministers: "Without the missionary passion they are not able ministers of the New Testament; they are disabled, deficient, half-equipped; they lack the fullness of the Spirit of Christ." In a church where missions is made atmospheric, taken for granted, made part of the daily interest, such things are never said. One church officer said of his pastor, "His mind always clicks for missions." There will always be some in the church who will not respond even to such an atmosphere, but at least that will not be the fault of the pastor.

2. The pastor can keep the existing agencies encouraged in their work for missions.

(a) The prayer meeting has been already mentioned. The Rabbis said that no prayer is truly offered unless it includes a petition for the Kingdom of God. Surely no prayer-gathering of a Christian church is complete when this widest concern is omitted. The mid-week social gathering of the church can be enlivened and enriched by a persistent missionary interest. (b)

The organized missionary society, of men or of women or of both, the Sunday school, the Young People's Societies of all kinds, all include people who are keenly interested in missions as well as some who do not care a farthing about it. The pastor is counted on one side or the other, effectively there, no matter what his words are. He need not do much but what he does needs to be both intelligent and continuous.

3. The pastor can develop and encourage specialized agencies for missionary education and support. Mission Study will not push itself but will bear pushing as well as anything that comes to a pastor's hand.

The School of Missions, one in the fall and one in the spring, or one in a year, offers explicit study to all groups and ages according to plans which any Church Board can supply. It is pathetic to see this good plan being taken over in some churches into a School of Religion, with missions pushed off into a secondary place. Missionary-minded pastors get around this impulse somehow. The easiest way to dispose of missions is to tack it on to something general so that it never stands out clear-cut before the people.

The monthly concert of prayer for missions in the mid-week repays the hard work involved in making it successful.

A committee can join the pastor in planning for it, but the pastor must have his heart in it wherever his hands are. The best meetings are planned far ahead and are kept before the people as special occasions, yet their regularity—on a given Wednesday evening of the month if that is the church's day—helps to normalize the missionary idea. In one large church these monthly meetings were always the largest and the livest of the year. It can be so anywhere, but not without the pastor.

4. But naturally the pastor's missionary opportunity lies chiefly in his distinctive service—in his pulpit.

Dr. T. T. Munger, who wrote a fine Life of Horace Bushnell, said long ago: "The weak spot of missions today is not in the field, nor in the administration of the Board, nor in the pews, but it is in the pulpit." Thirty years ago Dr. Mott, in his book

on The Pastor and Modern Missions (1904), said: "The real problem of foreign missions, then, is in the home churches and without the pastor it cannot be solved." Dr. Calvin W. Mateer, an eminent China missionary, after a wide visitation in the American Church wrote: "When a missionary gospel is preached in the pulpit, then the people will give and their sons and daughters will go."

This is not an easy, swift process—a missionary sermon followed at once by missionary consecration in the pew. It is a long, steady process—a missionary spirit in the pulpit, manifesting itself in a hundred ways, without boresomeness for the people, without hobby-riding, and then after years the emerging of a sane and constant missionary concern among the people, a church where missionary interest is taken for granted.

(a) Pulpit prayer for missions deserves much pastoral thought. It easily becomes stereotyped, unvital, inept, whereas it can be made an appeal for the progress of the Kingdom of God that will call out a hearty spirit of Amen from the people.

In order to effect this, one outstanding missionary pastor, whose church gave to the field more missionaries than any other in the denomination, had in his pulpit at all times the Year Book of Prayer for Missions of his Church, which suggests names and places for daily prayer throughout the year. Before the "pastoral" or "long" prayer each Sabbath morning, he sketched the coming week and its fields, indicating any direct connection of people in the church with the workers named, all in two or three minutes, and then at the natural place in the prayer came a true petition for these workers. Thus the whole world passed before the congregation in a personal way and as part of the program of God's people. In that church missions became atmospheric and was taken for granted.

(b) A pastor is tested more or less by the breadth of his contacts with the actual working force of missions.

Jonathan Edwards was a large factor in awakening a missionary interest in America. In his diary he wrote: "If I heard the least hint of anything that happened, in any part of the

> world, that appeared, in some respect or other, to have a favorable effect on the interests of Christ's Kingdom, my soul eagerly catched at it." Dr. W. N. Clarke, whose "Study of Christian Missions" is a classic, said in it: "A pastor who does not look out broadly upon the movements of Christianity in the world, and is not gripped by knowledge for the task of enlisting Christians in the present work of their Lord, does not truly represent Christ to his people." (p. 263)

It is always well when a pastor impresses his hearers as widely read and easily familiar with great literature and current discussion in science, philosophy, history, and the like, along with his own specialty—religion. But he has to use such material casually and not laboriously, because it just belongs where he uses it, not as though it were dragged in out of a sense of duty to the parish. Just so with missionary material. If there is enough of it in his supply and it runs over at the appropriate places, it will be recognized as one of his streams of interest. There will be no affectation about it.

> And as he does not quote Sir Isaac Newton and Laplace as his authorities in science, so he does not hark back to time-worn instances in missions. Science is a living, moving influence with which it is difficult to keep up but pitiful to discuss without keeping up in some degree. So with missions. Something new and fresh is happening all the time, something that will catch and hold the interest and concern of sincere people. A pastor is in duty bound, and is privileged even more, to be the main inspiration of his people in the matter of missions, and so great a current, living movement cannot be discussed as though the chief events in it had occurred fifty years ago.

It is well for a pastor when he can say, "I have in my hand here a letter which has just come from China with word in it which you will welcome, as I welcome it"; or, "word which concerns me as it will concern you." He is helpful to his people when he can say, "You have been reading this week so-and-so from the Far East or from India. It will deepen your interest to realize

that this news cuts close to the Christian work of our Church at so-and-so. Keep it in your prayer as you read the news farther." Or let him say, "I wrote recently to our Board of Missions for the latest word about this-or-that situation and you will be interested in the reply, which is so-and-so." Such things mark a missionary pulpit off from other kinds of pulpits.

(c) But of course it is the distinctive missionary sermon that makes a pastor work hardest. The latter part of this booklet is devoted to missionary sermons and only a few words are needed here.

> Sometimes a minister exclaims: "With all these suggestions of what I am to preach, when am I to preach the gospel?" The answer ought to be, "Always and invariably!" If a pastor cannot see the gospel in foreign missions, the trouble may be in his vision, but until his vision is cleared he ought not to preach on foreign missions. Indeed, the sermon which is not a gospel sermon would certainly be a deadly poor foreign missions sermon. Until a pastor can see the gospel which his people need in actual operation on the mission field and until he is able to point it out to them so that it inspires them to be truer to it themselves, he does not really know the missionary enterprise.

Nor can anyone decide how many such sermons ought to be preached. They ought not to become tiresome nor mechanical in the minds of hearers, that is certain. It can be overdone as truly as it can be underdone. But there are some aspects of missions which cannot be incidentally presented and must take up a sermon time or be left unnoted. There is no substitute for the occasional definite missionary sermon.

> A study of a number of active missionary churches showed an average of about five such sermons a year, but some had had a dozen and a few twenty. Only a genius of a preacher could present missions explicitly twelve times a year without becoming tiresome to some people and being known as a hobbyist. There is no single phase of the glorious gospel of Christ which a pastor can afford to take for a hobby. It is too rich for any such narrow

treatment. About four really vigorous, thorough, distinctive missionary sermons in a church year will keep before the congregation the salient and forceful elements of the enterprise, especially when the sermons are regularly supplemented by the collateral and incidental methods already suggested.

It is a bitter reflection on the situation in many churches when a pastor feels that he must not announce beforehand his missionary sermons because some of his people will not come.

The reflection is bitter whether it is due to some uninteresting missionary speakers or preachers of the past or to the narrowed interest of Christian people, but one wonders whether the open and frank way is not the worthier one. If servants of Christ do not care to know of His work, let their sins be on their own heads. If the sermon is strong and effective, news of it will get abroad and the next one may not be so skillfully evaded. But think of the condition of the church when its members, often leading members, know so little that they can feel so about the world program of Him who redeemed them!

Effective missionary sermons are apt to disclose four marks:

a. An unfamiliar approach. The text may be familiar but the sermon will break a different path;
b. Arresting, vital illustrations and incidents;
c. A wise use of current events now concerning the minds of the hearers;
d. A wise use of fundamental truths not of the passing day—missions demonstrating the essential Christian faith.

The Object of Missionary Preaching

Later in this booklet attention will be given to subjects of missionary preaching, but, as is the case with all sermons, the object is more important than the subject. A missionary sermon will attempt one or all of these three purposes:

1. Answering objections and criticisms regarding the work in actual practice;

2. Creating a sense of obligation and opportunity in missionary support by interest, life and gifts;

3. Broadening the intelligence and increasing the enthusiasm of the Church for missions.

Each of these can be discussed further.

1. *Sermons dealing with criticisms and objections.*

Fundamental objections to missions are probably best dealt with under the second "object" because they are met by making missionary obligation and opportunity clear. Criticism of the work as it is actually carried on greatly concerns some pastors.

> This is especially true just now because of studies which have resulted in more criticisms than constructive suggestions and because of letters from travellers and Nationals of various mission lands. No one can judge for a pastor how much attention he ought to pay to these current criticisms from his pulpit. It may be much or little or none.

The discussion of criticisms can be overdone. The best answer to most of them is the story of mission work, results and programs. The positive line is the safe one.

Four courses are open to sincere and informed pastors in dealing with criticisms:

a. Some can be definitely denied. Some things alleged against missionaries and missionary administrative agencies are not true. The critics may be sincere and uninformed or captious and opinionated but what they charge is false.

> When a critic started a story about Nehemiah, the sturdy worker said: "There are no such things done as thou sayest, but thou feignest them out of thine own heart." (Neh. 6:8)

Of course anyone who deals with criticisms in this way must know his ground, and if he does know it, he can challenge the critics to give proof of their accusations.

b. Some criticisms should be disregarded as not important enough to bother about, whether true or not. Missions is a great work and its burdened forces ought not to take much time from their real work to answer captious, unintelligent criticism.

The enemies of Nehemiah tried to trap him by criticisms which they challenged him to discuss. He replied: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" (Neh.6:3) One feels so when a busy, hard-working missionary secretary has to leave his real task to write or speak in answer to a critic who has never lifted his finger in the interests of world missions but who has a line of talk which can be made to sound important. And let us spare the banal word that "where there is so much smoke there must be some fire." Smoke in America does not prove there is any fire in China, and smoke in the vicinity of a smoke-producing group of critics does not prove there is any fire in loyal administrative offices. Some men keep smoke going all the time; they do not breathe comfortably without a certain acrid scent in their air.

c. Some criticisms should be admitted to have value and efforts should be made, or revealed as already made, to correct the things criticized.

Several lines of treatment offer at once: (a) mission work is old and faults may easily creep in and need correction; (b) missions is a large and widespread work in which a wide variety of workers is involved, and some of them are sure to have faults which need to be corrected; (c) all workers are human and can easily fall into mistaken ways which need to be corrected; (d) the pressure of work often makes even the best workers indifferent to some things which are really important to do or to teach; (e) the working force are apt to be painfully aware of the faults of their methods or of the methods of their colleagues who may not be so well aware of them, and they may be working hard to correct the very things which the critics point out. A thoughtful pastor must not hesitate to admit the reality of faults and failings among missionaries, but he must not be too sweeping about even that, for some things are true of some missionaries which are not true of "missionaries," and some things can be charged against groups of missionaries which may not be true at all of the missionaries of his Church. There is a tragic amount of irresponsible speaking of this kind. Of course administrative agencies may often need correction.

They should not be defended wholesale without inquiry, but their good faith and Christian purpose may be presumed.

d. Some criticisms should be met by clear statements of what the work actually is and how it is being done.

For this a pastor must be informed, of course. Criticism of missionary methods often proceed from ignorance of what missionaries are trying to do. Criticisms sometimes cancel each other. If one critic thinks that mission schools should not be evangelistic and another thinks they ought not to exist unless they are evangelistic, it is clear that critics cannot have it both ways. So with all social work—why is it undertaken? Most critics do not know. Again let it be said that pastors ought to get their information from reliable sources, not from critics nor their critical informants on the field who often have their own hobbies to ride. Before giving too much credence to "letters from the field" which excoriate missionaries and their work, it would be well to find out how the writers stand among their fellows. There are chronic complainers in all walks of life. On the other hand, there are reasonable men who see faults among missionary workers and point them out with aching heart, never with holier-than-thou spirit. A true and helpful critic will never say, "You cannot trust these others, but you can trust me!" He picks out someone besides himself as his bright instance!

Here is also the spirit of Nehemiah with his repeated appeal, "Remember me, O my God, for good" (Neh.13:31). He let himself be gauged by God. Notice the same spirit in I Cor. 4:3,4. The apostle will not trouble his heart about the judgments of his friends nor of the public in general nor even of his own mind; he cares only for the judgment that God may pass on him. After all, this is God's work and He must correct it or rebuke it or reward it. None of us is above criticism and each of us must welcome it when it comes in good spirit, but the final test of its value is the mind of Christ about it. Our Lord's chief defence was that He was not out on His own errand. His critics must deal with the Father who sent Him. Missionary workers are not so secure and may easily be open to criticism. But when

they are sure they are in the line of God's will they can leave defence to God while they carry on their aggressive program.

Most of us have found that criticisms are best dealt with incidentally and positively, with only a rare sermon devoted to them.

2. *Sermons to create a sense of missionary obligation and opportunity.*

Whether to rest missionary interest on obligation or on opportunity must be determined by each pastor. One can be too much afraid of the sheer "duty" of doing the will of Christ, or the "duty" of supplying needs in the lives of other men, or the "duty" of sharing our knowledge of Christ with people who do not know Him. Perhaps we need a new challenge at just that point. The work of missions is not an option which we take or leave. We "take" it or we play false to our Master; we "leave" it and we betray our profession of faith. Just how that fact shall be brought home to people cannot be determined by any one but the pastor himself.

> Here of course we are thrown back heavily on the Scripture and its unmistakable "orders." We are thrown back on our sense of what it means to be a Christian—a man following Christ. But there is danger of following dusty and long-trodden paths, coming at the obligation or the opportunity by routes so familiar that they have no interest left for those who have attended church a good while. Some new facet of the truth needs to be turned toward the hearers, drawing them into the old familiar loyalty to the Word of God and to their Savior and Master. What that facet shall be is the study and concern of the pastor.

If opportunity rather than obligation is to be urged, there is abundant material. Opening a sermon some years ago in the Brick Presbyterian Church, New York, Dr. Henry van Dyke said: "This morning I hold a brief for foreign missions." Then he set out the arguments tersely and clearly, and incidentally

turned the edge of the familiar objections to missions. The sermon convinced several doubters and confirmed believers.

The staple objections of those who "do not believe in foreign missions" are easy to discover and easy to meet if a pastor will think through them. There are solid books available which meet them fairly. Probably those who take these staple objections seriously do not care much for the duty of sheer obedience to the command of Christ, though that must never be too easily assumed, and that argument for missions ought never to be minimized. For those who lack any sense of missionary obligation several lines of discussion open: (a) The objections can be dealt with in detail, without sarcasm or irony but with full recognition of their meaning to some hearers—"enough to do at home," "everybody has his own religion and it is enough if he is loyal to it," "people of other lands do not want missionaries," "the whole missionary idea is imperialistic and implies that we are right and all others are wrong," "the less we have to do with other lands the better off we are," "we differ so much among ourselves about our religion that it is wrong for us to offer it to other people," "missionary work is not succeeding anyway, according to the stories of travellers and Nationals who write about their own countries," "it is improper to attack other religions; how would we like it if those people came and tried to convert us?" "missionaries live too well and the whole work costs too much for its results." Such objections can be severally dealt with after careful study so that real answers can be given to them. An objection badly answered is a more serious objection than ever. Sometimes the answer ought to be a square argument; sometimes it is a clear statement of the facts, denying the truth of the objection. For example, it can be replied that Christianity is not "our religion," but was received by our ancestors; it can be shown that everybody had a religion when Jesus came and the objection means that He ought not to have come at all; it can be shown that missionary work does not attack other religions as all wrong, while we claim that we have a perfect civilization in the West, etc. Most objectors are speaking from impulse and without much information, though many are sincere and think they know. (b) The objections may

be attacked by a flank movement, the sermon covering the field without mentioning them. For example, a sermon can show the inadequacy of prevailing religions, if a pastor is sure he can do it in good spirit and in love for sincere adherents of those faiths though they are thousands of miles away. Or, a sermon can trace the spread of the Christian faith, showing how it reached and changed populations who abandoned their old faiths for it.

Just here is the weakest point of our missionary situation in the Church—lack of a keen sense of missionary obligation and opportunity among the officers and the rank and file of our membership. If we can support missions without too much burdening of ourselves, it is well enough; they do some good and we like all good things. But if it is difficult to keep our church expenses up, of course we must drop or curtail our missionary giving and praying! The "heathen" are a long way off and the coal dealer is pretty near, and giving is hard enough anyway. Unhappily this is apt to be the argument of those who carry the immediate responsibility for local expenses and unless there is a vigorous conviction regarding the duty and opportunity of world and national missions, it is among the first things dropped or restricted. Pastors cannot stop this tide except by building up a sense of missionary obligation.

3. *Sermons to broaden the intelligence and increase the enthusiasm of the Church for missions.*

Most missionary sermons are of this type. They imply that hearers are interested, as most sermons imply that hearers are believers. It is the kind of sermon most needed and most likely to advance the cause of missions. It does not convert unbelievers in missions but it renews the courage of believers and makes an increase of giving and prayer easier and better worth while.

In recent years the development of the "budget system" in most churches has lessened the immediate incentive of pastors to preach regular missionary sermons. Under the old plan of

special offerings for missions, the pastor preached at least one direct missionary sermon with an appeal for gifts. This helped to educate the people in the facts and needs of the work. On the annual subscription plan covering all the work of the Church this necessity does not emerge unless the plan provides for annual additional gifts for the major obligations of the Church. One result is that regular, informative, inspiring missionary sermons are not preached as widely as they once were. They may have been poor sermons at all times, but at least they kept the minds of Christian believers on the missionary task for a little time, and one wonders what is doing that today in many churches. From one point of view, the budget system ought to make missionary preaching all the easier because it does not require every sermon to close with an appeal for money. It is possible now to use a missionary sermon to send people out of the church more devoted to the will of God than before and more intelligent about how that will is being advanced by their fellows across the sea. Since offerings do not have to be solicited there could be more rather than fewer sermons on world missions.

Sermons of this type are as difficult to prepare and to preach as any others. They need a solid substratum of conviction, drawn from the Word of God and human experience, and on that foundation has to be built a superstructure of fact and argument and inducement that is enough to challenge the best abilities of the best men.

When a young minister said that he did not preach on missions because he did not know enough to do so, the answer was that any minister can learn enough to preach on any subject on which he ought to preach. Suppose he were asked to preach on prayer, what would he do? If he decided that he would simply turn out his mind and preach whatever he found there with no new study of Scripture and suitable works on prayer, he would preach a very thin sermon. The simpler the theme, the harder it is to preach worthily on it. And missions is a constantly growing movement in which the Spirit of God is being increasingly manifested. There is abundant material

for earnest men, and the pastor who will not use it will have a church unintelligent on the work dearest to the heart of Christ who was Himself a missionary away from home. What Dr. Warneck says about missionaries (Living Forces of the Gospel) is true of home pastors: "Missionary preaching must take the form of assertion. The heathen must be made to feel that the missionary is speaking about something on which, he is convinced, life and death depend. They must get the conviction that he speaks because he believes and desires above all to make them also believe, that they may become the children of God and heirs of the Kingdom of Heaven." One must never rant in a missionary sermon, but a note of assurance must sound if it is to be effective.

Perennial Material for Missionary Preaching

Five lines of thinking constitute the permanent argument for missions, unaffected by passing conditions, independent of "news from the field" or "latest word from the front." If they are clear convictions of the pastor, he will find ways of expressing them that will not be boresome nor repetitious.

1. *The command* (will, wish, instruction, commission) *of Christ our Master.*

An old story of The Iron Duke, Wellington, is that a minister once asked him if he thought foreign missions should be carried on. He asked, "What are your orders?" The minister quoted the Great Commission. "What?" exclaimed the Duke, "those your orders and you discuss doing it?" To a man used to obeying plain orders it seemed like treason to debate the matter. Thoughtful pastors are reading a good deal of Karl Barth in these days and have gained from him a deepened sense of God's majesty and authority. It is His to command; it is ours to obey. His commands are never irrational, and it is perfectly proper for us to discuss why the command is given, but once we are clear that it has been given it is not ours to consider whether it shall be obeyed. If a pastor is not clear as the sun that Christ has commanded world missions, let him study that point first of all. Everything turns on it.

2. *The real need of the world*—sin, suffering, ignorance, social disorder, selfishness, limitations, defective attitude toward personality—anything that the love of Christ can cure.

Here a pastor can be very strong. He does not find these needs alone in mission lands; he finds them in our own land. But he makes it very plain that they are being attacked everywhere in our own land in the Spirit of Christ and that mission work is only starting the process of their cure in all lands. He must not be so humble as to deny the power of Christ in lands where He has long been known. The evils of America are not so glaring and hurtful as those of central Africa and interior China. It is sheer ignorance to say otherwise. Christians are such persistent self-critics that they sometimes unconsciously betray their Lord by their humility. The essential thing is not the need of other peoples for the civilization of the Christian lands; that is not at all proved. What they need is Christ and whatever He does with people who accept His mastery and His salvation. Sin is not different in other lands; death is not different; sorrow is not different; pain is not different. Yet Christ has taught us what to do about all these things and we are learning more and more to apply His wisdom to them. We could not in any decency wait until all of us have been helped and cured before starting the process of help and cure in other lands. We would not do it if we found the cure for cancer; we would make it known everywhere, not waiting until all the cancer in America is cured. When we learn any good thing we are ashamed not to let others know of it. The first air flight occurred in America; we did not think it necessary to develop it to perfection in our own land before letting others know what we are doing; it became at once a world process. We know what the cure of human evils is—Christ is the cure. We cannot wait until His gracious work is finished with ourselves or our nation before we let others know what we have learned and start the process of His redemption there also. It does not greatly matter whether we stress the purely spiritual or the widely social, we come back to the same fact—the need for Christ to supply the need of the world.

3. *The need of the home Church.* If the world could get along without missions the home Church cannot. The Christian faith stagnates and goes sour when it does not flow outward. Try it on any church and see whether it has a healthy life when its concern is centered on itself.

> Dr. W. P. Paterson, in the revised American edition (1933) of The Rule of Faith says that the missionary crusade was "the one line of ideal and heroic effort that was open" to the Protestant Church. It proved that "even in a seemingly irreligious age the human heart could still heartily respond to a departure from the commonplace which was also a summons to a noble service." If the Church tries to save its life it will lose it, and if it is ready to lose its life for Christ's sake and the gospel's it can save it. The very nature of the Church is to open outwards; if it does not do so, it forfeits its full right to be called a Church of Christ.

4. *The nature of the Christian gospel.* The gospel is universally true or not true at all. Of any one of its great teachings it is unthinkable that something else may be true in other places while this truth is good wherever Christians are. God cannot be the loving heavenly Father of Jesus Christ and also the dreadful, dangerous, multitudinous being of much of India or of central Africa. Christ cannot be the Savior of men who yet must subject themselves to torments and strictures in order to be saved. The great ideas—about God, man, their relationship—these are as true everywhere as anywhere.

> Here again is the really sore spot in the present situation—so many churchmen have lost their conviction of the foundation truth of the faith which they accept. A well-known Protestant Episcopal Bishop said in a recent magazine article: "When men have faith, missions necessarily follow . . . if the faith goes, missions will go, too." He asks: "Is it not our present task to use every ounce of heart and brain in the effort to gain a new grip on the faith of Christianity, a new appreciation of its real significance, while yet conserving the values of all honest en-

deavor to give fresh interpretation of it, and a more liberal and more sweetly charitable presentation of it?" Here the missionary pastor will have to work out the issue of Christianity as inevitably propagandist and as intending to replace all other faiths, not by denying the truth there may be in any of them but by furnishing a richer and fuller truth of God and man. It is an interesting study, worked out historically by Dr. R. E. Speer in his lectures, "The Finality of Jesus Christ." A striking passage in the Paterson Rule of Faith already mentioned will bear consideration: "It does not seem open to doubt that loss of faith in a divine Christ entails very real loss in the quality and atmosphere of individual character, and that for the society it entails a diminution, not merely of religious zeal but also of humanitarian energy. It cannot be a mere accident that those churches which occupy the ground of Catholic faith or of Protestant orthodoxy have a practical monopoly of missionary enthusiasm; and while at least the philanthropic side of Christian missions might be supposed to make as strong an appeal to other types of Christianity, it does not appear that any large and serious attempt has been made, except by the Churches in question, to carry to the heathen the benefits of education, of disciplined labor and of the medical skill of the West. The presumption is that that is not in the line of the true development of the Christian religion, which makes it seem less worth propagating, and also less of a power for ministering to our pain-stricken and sorrow-laden world." p. 321.

5. *The blessing of God on work now being done.* After all discounts are made, and after all admissions that the work is not so far forward as its advocates could wish, it is still true that the results of missions the world around are amazing tributes to the power of the gospel which has been preached. It has been proved beyond controversy by this time that God is no respecter of persons but that in every nation He accepts men of sincere devotion and pure heart. If anybody ever questioned whether Christianity could become a universal faith, that question is answered. It has proved itself everywhere. It makes the same

kind of saints everywhere. Everywhere also there is a rising National Church, taking orders from nobody but Christ, connecting itself with Churches in the sending countries or not as it may choose, framing its own creeds, as our own churches did in their day, determining its own development. The past hundred years have seen wider expansion of the Christian faith among men, more lands brought into touch with Christ, more adherents added to His confession, than any century of human history. Pastors cannot afford to blink that inspiring fact even if they insist on pointing out how defective many of the adherents are. If there are many unworthy ones, let every pastor rejoice in the great numbers of worthy ones, trusting that he himself, who judges the others, is among the worthy through the grace of God.

President Mackenzie, The Christ of the Christian Faith, (Macmillan, 1933) says what many people forget: "It is this teaching and spirit of Christ which is transforming all the ideals and energies which have hitherto produced what we call civilization. True it is that what we see in the history of Christianity and its influence on the world is only a partial and faltering fulfillment of His principles. But Christianity is still very young and the selfish impulses, the age-long habits, the inherited prejudices of men are deep, intricate and devilishly strong. That which we see of the moral regeneration of the human race is but the dawn and promise of the better and greater days to come." p. 230. Dr. Warneck, writing of the Indian Archipelago, says: "Their heathen neighbors expect that Christians will not lie or steal or scold or use doubtful language, will not stand arrogantly on their rights, or be irreconcilable, will avoid acts which the heathen do not take amiss in one of themselves. If a heathen is deceived by a Christian he makes a great outcry; that is what a Christian must not do."

The Church can put its men and money nowhere to produce as large results as in world missions today. Churches need to be

told this when they are considering where they can put gifts and life to best advantage.

Rich material for these five lines is always available for missionary preaching. They can be illustrated in a hundred ways; they can be treated separately or together, but they cannot be destroyed by any criticisms or adverse reflections in the notes of passing travellers. They ought to become part of the mental furniture of the Church of Christ everywhere. Any Church Mission Board will welcome requests from pastors for fresh material for missionary sermons. It is often said that pastors ought to "stand by" the Boards; the deeper truth is that it is the business of the Boards to "stand by" the pastors. They carry the real burden, not the Boards.

Some Standard Books for a Missionary-Minded Pastor

A curious and childish notion is current that when one suggests the reading of a book it implies that the book is to be swallowed whole without analysis or judgment and that the naming of a book commits one to all it contains and even all that the writer of it has written in other books! Most pastors are grown men who use their minds when they read and they know that some of their best experiences have come from differing from their reading. It is only in such assurance that some books would ever be included in a recommended list. Such lists should come before no one who lays aside his judgment when he begins to read. In that case he is apt to be misled and that is always unfortunate.

1. The Report of the Jerusalem meeting of the International Missionary Council (1928) is in eight small volumes and is the richest single missionary mine now available. It can be bought through any bookstore for $7, or from the International Missionary Council, 419 Fourth Avenue, New York.

2. The series published by the Laymen's Foreign Missions Inquiry includes their much discussed volume, "Rethinking Missions," and seven supplemental volumes containing data on India-Burma, China and Japan. The entire series can be bought for $10, of which $2 is for "Rethinking Missions." A careful analysis of the Report by Dr. Robert E. Speer is published by Revell for 50 cents.

3. The Annual Reports of the Foreign Board of any Church are always valuable and carry many illustrations of the sermon themes open to any pastor.

4. The Mission Study books of the current year always bring material to a pastor. They vary in quality for lay use, but pastors can always dig ore out of them.

5. Any mission board will gladly furnish book lists for general reading or on specific topics. Most of them maintain loan libraries from which books are sent to pastors. This latter is true also of many theological seminaries. There is no reason for any pastor going without fresh missionary material. There are always new, fresh books coming out, making any printed list out of date at once, though some of the very best books are old ones.

6. The two major missionary publications, apart from distinctive denominational issues, are: The International Review of Missions, published by the International Missionary Council, monthly at $2.50 a year, 419 Fourth Ave., New York, and The Missionary Review of the World, 156 Fifth Ave., New York, monthly at $2.50 a year, the latter more popular, the former more technical.

Some Available Missionary Themes

Some ministers dislike suggestions of sermon themes; they feel the idea must be that they are not capable of finding their own texts and framing their own outlines. Other ministers swallow whole such suggestions—text, outline, illustrations, everything. Still others discriminate. If a text or a theme proves suggestive and starts their minds working or warms their hearts, they are not offended nor are they dominated. They are merely helped.

Most of the men who may read these lines are doubtless better preachers of the gospel of Christ than the writer of them and will make more of any suggestion they may accept than he could make of it. But during the summer of 1933 it has been the writer's privilege to make one of his frequent surveys of the entire Scripture, page by page, in quest of a single great idea, and out of this survey some unusual lines of missionary approach have emerged which he shares with his brethren without embarrassment or arrogance.

> Dr. James H. Brookes, the noted and inspiring prophetic teacher of a generation ago, could start anywhere in the Bible and preach the glorious return of our Lord. He counted it the dominating teaching of the gospel and found it where nobody else had ever suspected its presence. A missionary in Latin America wrote of a Board Secretary who was speaking there: "He can give a lecture on Nietzsche and make it come out for Jesus Christ." If one believes in the love of God for men, he can begin anywhere in the Bible and find himself preaching world missions. Human need is one from the beginning of the Bible to the end; Christ is one; the offer of grace is one. That offer becomes unmistakably clear in Christ, but in all the preparatory stages it sounds in varied tones.

Everybody knows the great standard lines of approach, always valuable, always worthy to be followed. Consider some less familiar ones.

> Genesis 12:2—"I will bless thee and be thou a blessing." The Obligation of Divine Favor. Bishop Heber's hymn: "Shall we who souls are lighted with wisdom from on high . . . the lamp of life deny?" Every blessing is also a duty. "All families of the earth."
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> Exodus 14:15—"Speak unto the children of Israel that they go forward." The Challenge to the Church in a Difficult Day. Sometimes we say we must "look to God," but looking to God is a mistake when He has already showed us our duty. Our business is to move by that will. Have we any doubt of His will for world knowledge of the gospel? When Living-

stone was asked if he would accept a reassignment of work in Africa, he replied: "Anywhere, so it be forward!" Has the Church, our Church, said that?

Exodus 35:10, 21, 22—The Command and Volunteer Service. Both have their place in the work of God. The tabernacle was commanded by God, as world missions is commanded, but it was built by the "wise-hearted," those whose "hearts stirred them up," whose "spirit was willing." Is missions a work of obedience to the will of God or a work of love to God? Both. Duty carries us over the sag times of our spirit. See I Chron. 29:9—the willing offerings of the many supplementing the great gift of David—as missions need large gifts from individuals and small gifts from multitudes. See II Chron. 31:5—as soon as the command came, the people gave. Is the Christian life one in which we are driven, or one in which we are drawn? What ought to be our attitude toward the call for gifts toward the purpose of Christ for the world?

Leviticus—A sermon on the whole book, so little read or used. The whole, intricate provision for sin now replaced by one Sacrifice. Meeting the world's sense of need. What is that need? Economic? Intellectual? Social? Ethical? Personal recovery of fellowship with God. The whole book an exposition of Ch. 11:45—"ye shall be holy, for I am holy." The desperate efforts of men in all the world to find holiness and peace. Stanley Jones' experience with his Round Table—no one testifying to having found what he sought except Christian believers; the rest all living in the book of Leviticus, struggling with a system of efforts to find peace. Christianity provides no easy compromise; it sets up the standard of God's perfection, Matt. 5:48—"Ye shall be perfect according to the perfection of God," nothing short of that. But Christ gives strength for it.

Numbers—A sermon on the right and wrong use of statistics, the bane of the life of most pastors. Look up chapters 2, 3, 26, and elsewhere, and then look up II Sam. 24 and I Chron. 21—what is the difference? Does it not lie in the purpose and use of the figures? Illustrate with some of the missionary figures available to any inquiring pastor. How shall they be

used—the amount and percentage of giving, the number of converts, the figures of population, the size of the Church—what are the right and wrong ways of dealing with such figures? Is it wise to discard statistics altogether because they have been abused? Ought the people to care how large the Sunday school is, how many people attend evening service, how much each person gives for benevolences, how many converts there are in China? India?

Num. 13:27-31—The spies and Caleb-Joshua. Pessimism and Faith. Measuring the work by its difficulties and impossibilities or by its opportunities and the power that is with us? Can Christ win the world to Himself? Think out the negative answer and the positive answer; which sounds more reasonable to you as Christians? Note the plan in 14:4 to abandon the whole scheme of taking the land for God and His covenant. There are some who would abandon the missionary enterprise—it cannot be done, the forces against it are too strong. The adverse words were all true enough, as are the adverse words of travellers and critics of missions, but are they final? Instances where the unwillingness and lack of sacrificial spirit in the Church has thrown the work back, as the taking of Canaan was thrown back here. Could we not have made Christ known throughout many lands already if we had not been so backward and if so many had not refused to take any part in the work? What was Caleb's argument? Is it not a good missionary argument?

Num. 32—The story of Moses and the two-and-a-half tribes whose request seemed to him unfair to their brethren. 32:6—"shall your brethren go to war while ye sit here?" A fair question for certain people in the Church. We have been cared for; it is only fair that we go and help other people. The responsibility for historic Christians in aiding new ones. The relation between the Younger Churches on the field and the Older Churches at home—must they not be helped by those who have themselves been helped? Missionaries out on the firing line; can we desert them?

Deut. 4:39—One God for the Whole World. "There is none else." Missions as a proclamation of the one God. Use the

opening of the ten commandments. See Deut. 10:17ff—a new democracy based on God's love for strangers and sojourners. 11:12—"a land (a world) which God careth for." Can we imagine God not caring for the world? How does the Christian idea of God surpass the ideas of God in other parts of the world? Use any good book on comparative religion, but keep in mind our Lord's revelation of this one God—our Father.

Joshua 1—The Change of Leadership. Always a test of a movement. How far ought it to be held to old and familiar lines? New leader called to be strong and of good courage, vs. 6, 7, 9—to break his own path. No disparagement to the past to use new ways. The past requires it. Transfer of leadership to Nationals in mission lands; duty of the missionaries to train leaders who can take the work under the call of God. Need for God in all such change. 3:4—"ye have not passed this way heretofore"—must follow the old guidance but in new paths. 5:14—Joshua's discovery that the whole movement was under the same Leadership as before. Note difficulty in Judges in transferring from one leader to another. Difficulties on the mission field.

Judges 6—Gideon: the Call of a Man to Leadership. Like a call to missionary service. (a) Seeing an unsupplied need is the beginning of a call. (b) Starting with a conviction about God, 6:25f. (c) Using tests to be sure of God's will—how shall a young man find out whether God wants him to be a missionary? (d) Attempting the impossible by God's help; depending on the right men, however few they may be. A small missionary force of the right people is more valuable than a large one of the wrong ones—like Gideon's army. ch. 7. (e) Using human ingenuity in expressing faith, 7:16f. (f) Tact and firmness in dealing with critics, 8:1-3; 8:16. The whole story furnishes material for sermon to young people about finding their place in life.

Judges 18:23ff—Micah and his gods. Local deities; tendency to localize God. Gen. 28:16—God was in this place and I knew it not—what did he think instead? Theory that some ideas of God are good enough for one land but not for another.

Common objection to missions—our God or our idea of God is good for us; how do we know it would be good for others? Any God that you can lose, as Micah lost his gods, is a God you ought to lose. The true God is not localized; He belongs everywhere and cannot be lost.

Ruth—The whole story is an instance of the way in which the line preparing for Christ gathered in other people, so that Christ had world blood in His veins. He came through but not wholly of the Jewish race. 1:16 is often experienced on mission field, where a missionary is a magnet who draws observers so that they do not want to miss having the same God. Ought not all Christians to be magnetic in this sense?

1 Samuel 7:12—"Ebenezer; Hitherto hath the Lord helped us." Mission history as a testimonial to the help of God. The use of collateral aids—transportation, communication, language, printing, science, etc., all rendering service to the spread of the gospel. Use A. T. Pierson, "The New Acts of the Apostles," Dennis, "Christian Missions and Social Progress." Any good biographies of missionaries or National Christians will bring instances of providential events. The stone, Ebenezer ("Here I raise my Ebenezer"), looked forward as well as backward; it drew on history as an assurance for the future.

1 Samuel 16—God's Choice of Leaders. The story of the choice of David. Use the choice of the twelve disciples. How leaders emerge in mission lands—look up mission books. God's use of improbable cases: Luther, a miner's son, Livingstone, Prophet Harris of Africa in the 1933 mission study book, "Craftsmen All." When is a man one "after God's own heart"? A great love and a great loyalty can do most to bring out the best there is in one. Readiness to use weapons that lie ready to hand instead of wishing for better ones or attempting regulation ones—a pebble from the brook. Missionary practice of using what comes to hand and doing their best with it. Critics measure sometimes by the way it could be done in their own situations, not knowing the real missionary situation.

II Samuel 24:24—David's refusal to offer to God things that cost him nothing. The Cost of Missions. Would it be worth

doing if it did not cost? 1. in time; 2. in money; 3. in life; 4. in service. How do we feel when a missionary loses his life? Do we think the work ought to cease? What did our salvation cost? Can a religion born at a cross refuse to carry on a work because it calls for sacrifice?

II Kings 7:9—The lepers at Samaria: "A day of good tidings and we hold our peace." We shall suffer for it if we do. What good tidings have we? How do we proclaim them? Good tidings lose their goodness when they are kept out of circulation. Our good news about God, about humanity—its redemption and brotherhood, about the future—of society and of the individual. In the hour of the world's need it is tragic to keep our good tidings to ourselves.

II Kings 21:5—Manasseh built altars to all the host of heaven in the two courts of the house of the Lord. Eclectic religion. Finding good in all faiths generally means having no faith one's self. A framework of Christianity filled in with odds and ends gathered from all other faiths. The inevitable outcome —it ceases to be the house of the Lord. Devitalized religion. Can we make common cause with other religions? Are we trying to "save religion" or to supply to the souls of men what no one else can give? Work out the true relation between our Christian faith and the great religions of the world.

I Chron. 19:10-13—The Principle and Practice of Cooperation. Each to help the other in time of need. "Let us play the man,"—a good motto, even though it resulted in violence then. It was for the sake of a great cause and they left it after all to God, v. 13. Four relations of missionary forces on the field: competition, comity, cooperation, consolidation. Note forms of cooperation between force on field and force in supporting churches at home. If everybody "played the Christian," what would result?

I Chron. 22:5—Making Great Plans for God's Work. The temple "must be exceeding magnificent; I will therefore make preparation for it." Danger of small plans. Small work may be beginning of large service or may become sufficient in itself. Contentment of some believers to help with some

one small field across the sea when they could be helping in wide fields, deserting their great Church boards for local agencies of limited reach. Nothing worthy that does not require preparation and sacrifice. We never think worthily of God's work when we support it with loose change. The "house of God" which we build is not of stone but of human lives, the temple of the Holy Spirit—a spiritual brotherhood and a worthy human society. Nothing short of this is magnificent enough; how do the plans of our Church compare with this?

I Chron. 29:5—"Who then offereth willingly to consecrate himself this day unto the Lord?" Need for consecrated helpers—people who stay at home in the same spirit as that of workers abroad, to supply those who go to the world's quarries and prepare to build the true temple of God. Have we any right to ask any consecration or devotion among missionaries beyond what we are willing to manifest in our own lives?

I Chron. 29:14b—The Ground of Christian Giving. Returning a fraction of what is already God's. The grace of God, freely given to us, calls us to give. What it means to share with God in carrying on His enterprise. Christ is the Light of the world; we are lights in the world. As God has sent Him, so He sends us. "We give Thee but Thine own, Whate'er the gift may be."

II Chron. 20:15—"The battle is not yours but God's." See ch. 32:7, 8 also. Ground for courage, never for indifference. First proposal for missions was met with the word that if God wanted to convert the heathen he could do it without our aid. Is that idea entirely forgotten by some objectors now? Work all the more bravely because of God's place in the enterprise. We are only agents; all the power belongs to God. See I Cor. 3:6. We could be defeated; the purpose of God will not be. What ought to be our attitude toward difficulties on the mission field, opposition of governments, mobs, riots, false accusations?

Ezra—Here is a chance to discuss the whole problem of the relation of the missionary enterprise to the governments under which it works. Changes in government sometimes re-

leasing, sometimes restricting the work. Note the items in the book of Ezra:

1. Begins with approval, 1:1-4—a common missionary experience;
2. Opposition arises and it is restricted, 4:13, 21, 22—on patriotic grounds, bad record of earlier work, vague charges of bad purpose—common missionary experiences;
3. Work begins again quietly, ch. 5;
4. Opposition fails and official approval is given, 6:6ff;
5. Supporters of the work are challenged by new opportunities which yet involve elements of danger and difficulty, chs. 7, 8. Some respond, many decline aid; some offer themselves, some offer support. Is not that missionary experience?
6. The real difficulties of the movement emerge in the internal conditions that have developed, chs. 9, 10. Their correction does not come from the people who have stayed at home and criticized but from leaders who were in the midst of the enterprise, helping it with all their strength. In this case the chief difficulty was the loss of distinction between the cause of God and its environment. Eclectic religion; social and ethical compromises.

This is in large part the history of mission work in a given land. What ought loyal followers of Christ to do about it? See what Ezra did.

Nehemiah—Another book sermon. His work was rather the reformation of existing work than advancing a cause. Naturally the chief difficulty was within. Note his attitude toward critics and criticism: (1) Refusal to waste time on them; his work too great, 6:3; (2) Definite denial of the criticisms, 6:8; (3) Careful self-examination in order that critics might not be justified, 6:13. Sheer waste when builders (or missionaries or administrators) have to use one hand for defence and one for building, 4:17, 18; or when part of the workers must give their time to defence against those who ought to be workers themselves instead of criticizing, 4:16, 21. Every hour spent in answering captious criticism is one hour less for the actual

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work of missions. Time spent in answering serious and sincere questions is well spent and is apt to help the work.

Esther 4:14—Human Instruments for the Purpose of God. If Esther refuses to do her part, God's purpose will not fail but Esther will fail and others will suffer in her failure. The purpose of God does not depend on human response but uses it. No danger of the failure of Christ's cause but we may delay it at our terrific cost. Churches that will not let life run out from them because they think they need everything themselves always lead a starveling life. Missionary work goes on but they lose their glory and their right to bear the name of Christ. Remember the Sea of Galilee and the Dead Sea; why do they differ?

Job—A Universal Problem. Good men have been baffled by it in all lands and among all races. No problems peculiar to the West or to "Christian" lands. If we have any clue to such problems we owe it to the rest of the world to make it known, for it will be a clue everywhere. Same blundering attempt at dealing with it everywhere as the three friends of Job made. Our faith offers three aids to its solution, found nowhere else:

1. A Fatherly God, sharing the experience. chs. 38-41—greatness and personal care of God for the world; add Jesus' words about God;
2. A moral discipline, 23:10; Rom. 8:28—not necessarily looking backward for explanation but finding it in the outcome;
3. An eternal destiny. The New Testament addition, only slightly involved in Job 19:25-27. Christian religion an other-worldly faith, yet most critical of present order.

Psalm 33:12-15—Selfish Nationalism and Its Antidote. God sees all nations; He fashioneth the hearts of all. Our lines are artificial, not essential. When we think that God has chosen us, as He has, we must take our places among the other nations, for He has chosen them all. Each nation has its place and destiny, not against the world but in the midst of the others. What may China, Japan, India, Africa, contribute to the world? Can they find ways of expressing the Christian

faith which will bless us all? What wreckage might opponents of missions make in the enrichment of the world?

Psalm 46:10—"I will be exalted among the nations." How is God exalted most clearly? When He is feared because of power? Or when He is loved because of redemption? Missions a work of exalting God in the world. Christ was "lifted up from the earth" on the cross, John 12:32; we can point to Him, not "lift Him up." That has already been done. What is it in Christ that we would like the whole world to see as it has not seen Him yet? How would that vision change the world?

Psalm 100—"All ye lands." The chorus is not full until all the voices are in it. Are we keeping any voices out by failing to teach them "the new song"? The outline is from the Psalm itself. God's creation, His care (goodness, mercy, faithfulness), His call to service, to joy, to worship. An expository sermon illustrated by missions.

Psalm 150—Another expository sermon, on Praise, illustrated from the mission field.

1. Why praise? vs. 1, 2. a. The place of worship—the sanctuary; b. Nature—firmament of His power; c. History—mighty acts.
2. How praise? vs. 3-5. All the skill of man; joy, not gloom. The Christian contribution to other lands.
3. Who shall praise? v. 6. The very fact of being alive a call to praise.

How could such a program be restricted to any one land?

Proverbs—Universality of Truth. No geography for such a book. Illustrate with such passages as deal with—

a. The sense of sin, 20:9;
b. Social life, 15:20, 10:1;
c. Adjustment of differences, 15:1;
d. Economic equity, 11:1;
e. National strength, 14:34;
f. Social kindliness, 19:17;
g. The duty of energy, 24:30-34;

chosen quite at random. Are these truths for one area of the

world alone? How are they enriched and enlightened by the added qualities given by Christ?

Ecclesiastes—The Age-long Quest for Sound Principles of Living. Tried everywhere by all sorts of people. Note the Hindu quest, Buddhist, Moslem, Confucianist. Set Christ (not Ecclesiastes alone) over against them. Pessimism the outcome in most of the world, or self-gratification as in much of Islam. Use the current cynicism in Christian lands where religion has been abandoned. The outcome in 12:13, 14, needing only Christ's revelation of God as Father to complete it.

Eccl. 11:1—The Venture of Missions. Look up the figure used here—sowing seed corn on the flooded fields of the Nile in hope of harvest after months of waiting. The slow results in some mission fields—7 years in China before one convert; 7 years in Burma, first church in Korea only seven members, followed by rapid growth and rich harvest. Sin of impatience for immediate results. Danger of asking figures from missionaries on the field. Certainty of results.

Isaiah 9:2; see also vs. 6, 7—Christ the Light of Men. What is the real darkness of the world? How does Christ relieve it? Change of attitude toward death, toward sorrow, toward pain. Bushnell's Moral Uses of Dark Things could not have been written except under Christian teaching. Job 8:12.

Isaiah 11:9b—The Promise and Purpose of Missions. Its social aspects; adjustment to and of natural forces; kindliness in place of cruelty; international peace, vs. 12-16.

Isaiah 35—The New Order.

1. The conquest of nature and the use of its powers for the good of man, vs. 1, 2;
2. The restoration of the weak and feeble—nations, classes as well as individuals, vs. 3, 4;
3. The correction of human ills for the full enjoyment of the new order, vs. 5-7;
4. The construction of the way of holiness for all, with joy for all, vs. 8-10.

Isaiah 40:3-5—Preparing the Highway for God. John the Baptist. Filling defects, supplying the lacks of others; reducing excesses; adjusting irregularities and injustices; revealing the

glory of God to all flesh. All with confidence because it is of the will of God.

Jeremiah, chs. 46-50; see also Isaiah, chs. 13-23; Daniel 5; Amos, chs. 1, 2—Claim of God to the control of all nations. Many adverse notes but all sounded because of evils that cannot be measured by any special or limited principles. Attitude toward Israel not favoritism; service expected.

Ezekiel 37:27, 28—Vitalizing of Dry Bones. Observe tone of hopelessness in much current writing about the world. Visitors in other lands bring back discouraging tales; observers of the West discouraged. But God's Spirit has power. Use of human agents to accomplish His purpose. Nothing hopeless in the eyes of a Christian believer. Use Darwin's experience with natives of Terra del Fuego, so changed by missionary work that he was always afterward a contributor to the Society working there. 1832—Darwin declared missionary work, just begun, would be sheer waste; 1879—"The progress of the Fuegians is wonderful and had it not occurred would have been to me quite incredible;" 1881—"I certainly should have predicted that not all the missionaries in the world could have done what has been done."

Ezekiel 47:2-5—The Deepening Stream. Illustrating the spread of the gospel. Note v. 3, margin—"trickled forth," like the beginnings of Christian work in all lands. Growth in numbers, in institutions, in influence.

Minor Prophets—Their accent on social *righteousness*—not mere social change or improvement or correction. Needed in Christendom but equally in other lands. Social evils are wrong, not merely unfortunate—caste, polygamy, infant mortality, child marriage, oppression by rulers. Such things outrage us in America and we resist them; is that the feeling in non-Christian lands? Micah 2:1.

Matthew 1:21—"Jesus; for He shall save . . . from sins." How does He save? 1. By His incarnation—it is *He* who saves; 2. By His atoning death; 3. By His glorious resurrection; 4. By His sanctifying Spirit. What geographical or racial limits can be set on such salvation? What sins should be exempted from such salvation?

Matthew 9:37, 38—Reaping Christ's Harvest.

1. The plenteous harvest;
2. The inadequate force of reapers;
3. The adequate provision: the Lord of the harvest; the prayers of His people; the laborers thrust forth.

Inquire of your mission board the latest facts illustrating this text. Let the sermon make clear that this and this and this could be done *if*—and it is the place of the people to make it possible.

The Great Commission—Matt. 28:18-20; Mark 16:15, 16; Acts 1:8. Put them together and challenge the servants of Christ to obedience.

Mark 12:31—The Second Great Commandment. Missions a service of brotherly love. Parable of the Good Samaritan showing that anyone in need calls us to acts of brotherhood. What is the need of the non-Christian world?

Luke 14:28-30—Counting the cost for a great enterprise. Seeing the world movement through, though it demands sacrifice. Can we build the plan of God in the world unless we are willing to put everything into it as this man found he had to do? But if we are willing to put all into it, can we not succeed?

Luke 15:2—The murmur of men and the glory of Christ—"He receiveth sinful men." Contempt of some men for others—not prepared to received or grasp so fine a religion as Christianity. But this is the very glory and pride of the Christian faith. Christ is offered to all men as Savior. The fact that men are sinners is exactly why He came. Use the three parables of this chapter—the lost silver, the lost sheep, the lost son. Why was each lost? What needed to be done for its finding? Is there any phase of the redeeming work of Christ not represented in this chapter? Do missionaries have to add anything more to present the full gospel of salvation?

Luke 4:18, 19—The Program of Christ Continued in the Christian Enterprise.

1. Preaching the gospel to the poor (economically, spiritually);
2. Proclaiming freedom to the bound (superstition, social limitations);

3. Giving sight to the blind (physically—medical missions; mentally—educational missions);
4. Restoring the bruised (dwarfed personalities, crippled members of the social group);
5. Announcing the favor of God (in place of fear or dread of Him, a real piece of good tidings about Him and His saving grace for all men in Christ).

All this done under the power and possession of the Holy Spirit. Abundant illustration can be found in the annual report of any missionary board.

John 3:16, 17—Almost too big a text for any preacher. Set the one dark word—perish—off by itself to bring out the light of the other words. See its negation because of the words of light—loved, world, Son, believeth, eternal life, saved. Can that apply to only some people in the world while others are shut out from it? Does it not land us in world missions? Study the new birth—surely open to all men; no one is so bad that he could not be born again. He may be beyond correction; he cannot be beyond new creation. He may be beyond reformation; he cannot be beyond redemption.

Acts 4:12—The Uniqueness of Christ. Sermon can be illustrated from comparative religion. Christianity intends to displace them all, not as being evil in all things (though in some), but as incomplete and defective at the most critical points of religion. Use Vol. I of the Jerusalem Report. Dr. Johannes Warneck, writing in "The Living Forces of the Gospel" especially about pagan groups, gives a good sermon outline. The Magnetism of the Gospel for the Heathen Heart:

1. The certainty of the gospel message. "Missionaries who cannot speak with certainty ought not to go out."
2. The element of revelation. Divine interference with the lives of men is familiar but not divine teaching for guidance.
3. The personal, living God.
4. Deliverance from the fear and worship of evil spirits. Not denying their existence but showing the power of God.
5. The love of God. Especially manifested in the death of Christ on the cross bringing salvation from sin, the sense

of which is always aroused by knowledge of the cross when it did not already exist.

6. Christian morality.

7. Hope of eternal life. Replacing dread of the future as unknown and fearsome.

Acts 4:12—Another sermon on comparative programs for the redemption of society. In one sense we find no "program" in the New Testament, but a spirit and an ideal. We can, however, test "programs" by them, and so we can speak of a program as being "Christian" or not. Mention Communism, Fascism, Education, Economic plans, etc. Then come to Christ's plan of changing the hearts and lives of men until they become worthy of the new sonship which He gives them and so become a true brotherhood. Illustrate it from mission lands.

Acts 10:34, 35—The first non-Jew to become a Christian, the forerunner of all of us Gentiles. Peter sees at once that anyone can become a Christian if he is willing to be one. Put that beside the feeling that some people cannot be Christians because they are so depraved. "Giving our religion to those people is casting pearls before swine." Accent "in every nation."

Gen. 1:27—God and the Creation of Man;

Rom. 1:28—God and the Sin of Man;

John 1:29—God and the Redemption of Man.

Note the sequence of verses and the universality of each—all men in creation, in sin, and, if they will, in redemption.

Rom. 10:13-15—The Missions Sorites:

Calling requires belief;
Believing requires hearing;
Hearing requires preaching;
Preaching requires sending.
Who sends: See Acts 13:1-3—The Holy Spirit, the Church;
How do we send? By gift, prayer, interest.

II Cor. 9:6-15—The Philosophy of Generous Giving.

1. The measure of results, v. 6;
2. The effect on the giver, vs. 7-11;
3. The binding together of the brotherhood, vs. 12-14;
4. Reaction to the gift of God in Christ, v. 15.

The material of the Epistles is well known; hardly a chapter can be found that does not suggest some fresh line of approach to the proclamation of the saving grace of God in Christ. They show Christ as Savior, Teacher, Friend, saving from sin, instructing in the saved life, forming a brotherhood around Himself among men.

Hebrews—One good key-word is "Better," not occurring frequently but suggestive at many points. Not a condemnation of Judaism at all points but showing the superiority of Christ at all points. Better idea of God, of man, of salvation, of the social order, of the future. Use 7:27. Indeed, here alone is found the power of God unto salvation. All other systems lack the redeeming Christ of the crucifixion and the resurrection. Here is true comparative religion without arrogance or bitterness. No man ought to refer to other religions which sincere men hold, however mistakenly, unless he can speak in love.

I Peter 4:10—The *manifold* grace of God—grace suited to every need and condition; danger of narrowing it to one need. See I Cor. 4:1, 2. Where is such grace to be ministered by stewards like ourselves? How can geography affect it? Can there be any need peculiar to any group of people in any nation which this grace cannot supply? And will it not require all sorts of persons to manifest it to the world?

Revelation 22:17—The Universal Invitation. It is extended by the Spirit of God, the Bride (the Church), everyone who hears, everyone who needs. The invitation is to all, whether it is so carried or not; sometimes it goes by the printed page, but someone is always back of it. The condition of acceptance is universal. There can be no geography in the water of life. John 4:14.

The Supreme Opportunity of the Times

There is a chance just now to set forward anew the largest enterprise to which the Christian Church has ever set its hand, indeed, the largest connected enterprise to which humanity has ever set its hand—the Christian movement. This movement is the effort of Christian believers to make Jesus Christ known as

Savior and Master the world around so that men everywhere may become His disciples and that His spirit and principles may be applied to the whole of life.

> The movement begins at the door of every Christian and every Church, taking in the community, the state, the nation and the world. It has no limits of geography or race or language or social standing. Everybody has a chance to help in it. Some of the work can be done directly; some must be done indirectly by making it possible for other people to do it.
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> This movement is described in various ways but always to the same end. The Jerusalem meeting of the International Missionary Council in 1928 said: "The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavor we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions— physical, mental and social. We are therefore desirous that the program of missionary work among all people may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships." The Presbyterian Board of Foreign Missions, a typical missionary agency, says: "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their divine Savior and to persuade them to become His disciples; to gather these disciples into Christian Churches, which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

There can be no greater project. It is well under way, with astonishing results—astonishing if one considers the difficulties it meets and the obstacles it overcomes. No greater opportunity lies before any man than to help it forward toward the completion that lies in the purpose of Christ, the Master of all Christian believers.

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